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SINGLE COPY ANNAS TWO

INTERNATIONAL BIBLE STUDY.

April 27, 1884.——*James* IV. 1-17.

See last *Guardian.*

May 4, 1884.——*Acts* XV. 35-41, XVI. 1-10.

After their return from Jerusalem Paul and Barnabus remained some time in Antioch, teaching and preaching the word of the Lord, with many others also. Teaching and evangelizing, with many others, is the way the Greek has it. Instruction was given to Christians, and the Gospel was proclaimed to others. There were many who took part in these labours, and it now became evident that Paul and Barnabas could be spared for the foreign work. About six years had gone by since they had been dismissed for the first missionary expedition, and four years since their return from it. Paul proposed to Barnabas that they should go and visit their brethren in the various cities embraced in their first itinerary, and Barnabas as heartily acceded. Barnabas wished that Mark should again accompany them. Paul did not approve of this; he could not forget that Mark had left them in the lurch, at the most critical part of their work. He had been proved and found wanting, and it would not do at this juncture to hazard the success of their enterprize by taking him as their companion in labour. Mark had doubtless the assurance of the divine favour, but he might have that without being called to the ministry of the Gospel among the Gentiles.

"And the contention was so sharp between them, that they departed asunder, one from the other; and so Barnabas took Mark and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren into the grace of God."

Barnabas and Mark were related, and Paul perhaps thought that this made the former partial to Mark. Barnabas did his utmost to convince Paul that Mark had truly repented of his misstep and that he would be only the more careful now to be found 'a workman needing not to be ashamed.' Paul afterwards became distinguished for the wisdom that is 'easily entreated' as abundantly appears in his epistles, and perhaps his stubbornness on this occasion led him to cultivate more deference for the judgments of his brethren. But one thing we are particularly called to admire, viz that the writer of the Acts (writing with Paul's cognizance) refuses to judge in the matter, and does not say on which side lay the blame. If the historian would not judge, why should we? But the difference resulted in a happy arrangement; the missionary party became two; Barnabas and Mark went to Cyprus, Paul and Silas went to Asia Minor, going by land through Syria and then through Cilicia. They probably went to Tarsus, but we have no account of the visit there, nor have we any intimation that there was a church there, though Paul had spent several years there after his conversion.

"Then came he to Derbe and Lystra, and behold, a certain disciple was there, named Timotheus, the son of a certain woman who was a Jewess and believed; but the Father was a Greek; who was well reported of by the brethren at Lystra and Iconium."

A number of considerations (stated on a former occasion) have led us to entertain the opinion that Luke and Silas were different names for the same person. He begins the account of the journey by speaking only of Paul; "he came;" further on, he uses "they"; then the first person plural, "we." The Lord gave them a new associate in Timothy. He had heard Paul preach on his first mission tour, and had received the word into a good and honest heart and became a faithful follower of Jesus, and it was soon made evident to his brethren in the neighbourhood. We can imagine the eagerness with which he waited for another visit from Paul, and the exceeding joy with which at length he greeted him.

These infant churches, cast upon their own resources, compassed about by enemies, comparatively uninstructed, nevertheless took root, sprang up and flourished, just as the churches of Madagascar did in the long period when no missionary was allowed to land there. "Paul circumcised Timothy because of the Jews that were in those quarters," thus showing his conservatism and his desire to conciliate those with whom he had to do. Circumcised, Timothy had access to the synagogues and the Jews would listen to him. Timothy was one of the special blessings bestowed by the Lord Jesus Christ on the Apostle Paul, and it was the cherished desire and constant aim of Paul to live on in Timothy, after his own exit from this world. This appears from the epistles to Timothy, the second of which which was the latest of the Apostle's writings.

The churches visited by the Apostle were delighted to hear of the decision reached by the elders in Jerusalem, concerning Gentile converts, discharging them from the necessity of observing the ceremonial law with the exception of four easily obeyed precepts. (The precept concerning fornication has no reference to the 7th commandment but to degrees of affinity in marriage; the Jews regarding many of the marriages of the heathen as unlawful.) The visit of the missionaries was very much blessed to the churches, both as regards their piety and their numbers.

"Now when they had gone through Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia they essayed to go into Bythinia; but the Spirit suffered them not."

We are not to suppose that the Spirit had any objection to the preaching of the Gospel in Ephesus and Bythinia, but that there was more urgent need of Paul and his companions, just now, in Europe. Their steps were guided to Troas, where Paul has a vision of a Macedonian entreating him to go to Macedonia, and help them. The Gospel helps men by delivering them from the captivity of Satan, and disclosing to them the unlimited power of Christ to help them. He spoke about the vision to his colleagues and they immediately concluded that the Lord wanted them to crosss the Egean Sea.

WEEKLY REVIEW.

—The Army, it seems, is, in India, a sort of Siberia. We conclude so from the extraordinary amount of sympathy that has been shown for Dr. Banks, whom the Government lately removed from Civil employment to the Army. In our issue of the 5th there was mention of this and its cause, arbitrary conduct in the Mofussil. The *Indian Spectator* has the following statement:

"Dr. Banks, before thrashing the men, examined them as a doctor to ascertain if they could bear a flogging without danger. After he had satisfied himself on this head, he saw the blows laid on, and whenever the flogger strayed away from a safe part, he again directed him carefully where to strike."

This certainly has a bad look. It would have been a very unpleasant thing if Dr. Banks has been arraigned on a charge of murder, and it was important that the men should not die under the castigation; hence the restraint exercised. Europeans have generally very little idea of the amount of bad feeling created in the country at large by such instances of arbitrary conduct. The men had been guilty of beating the Dr's. shikari for having shot a deer. Such conduct on the part of ignorant rustics is much more pardonable than that of the European gentleman who imitated them in taking the law into his own hand. Is this the way to elevate the Natives? But the Government has repented of its severity in relegating Dr. Banks to the Siberia of the Army, and has given him another civil appointment.

—There has been some disputation in the Bombay Town Council as to the right of members to receive fees for attendance when they do not attend. Sir Frank Souter remarks:

"That members of the Town Council should not require to be treated like children who were deprived of their pudding or jam when naughty."

And the *Bo. Cath. Examiner* thinks the proceedings undignified. Dignity is wounded not by the reception of the fees, but by the objection taken thereto! We do not know what to make of that dignity that always secures the spoils of office. There is one very industrious and distinguished member of the Municipality, who declines (we have always understood) to receive any

emolument for his civil functions. The gentlemen who belong to the Municipal governing bodies have other vocations and are not under any necessity of asking pay for their services in this connection.

—Major Tucker, as our readers know, has attained to barefootedness. Our friend Captain Gladwin writes to us that he and his have reached this measure of deadness to the world. Another correspondent writes to us that "it is of no use for missionaries to preach while many of them are living in luxury and ease and extravagance and not a voice is raised against them," his own perhaps excepted. We know a good many missionaries that are not so living, though they are not yet barefooted. We heard a fervent young brother lately thank God in his prayer that he had been saved from shirts and collars. Some of us are content to be saved from our sins. If shoes and shirts are seen now to be contrary to holiness, what new discoveries may we not make in this line? The Gospel of Christ certainly seeks to save us from the love of the world and self indulgence and desire for the honour that cometh from man, and one in whose heart love reigns will find more pleasure in ministering to the necessities of others than in providing luxuries for himself. But men that know nothing about spiritual religion have the idea that there is righteousness (religious merit) in the external badges of poverty. The Romanists have abundantly entertained this idea, and some who went barefooted on earth are beatified in heaven. We have all read about the barefooted Carmelites. For our own part, we have not so learned Christ. It seems to us the Saviour disfavours ostentatious meanness in dressing, as he discourages ostentation in fasting. We can well understand that missionaries labouring among the poor, would live in such a way as not to stimulate cupidity in their converts. Is it necessary, in order to escape the Scylla of self-indulgence to go to the Charybdis of Fakirism? We do not think so. We have just met with the following extract;

Under the heading, "An Hour among the Dead," Baron Palet contributes a strange history to the Paris *Figaro*. The dead in this case are living women who regard themselves as "dead to the world." They are, in fact, the little-known order of the Barefooted Nuns. "These ladies possess a cloister in Paris, in which there are eighteen nuns and a few lay sisters who act as their servants. Fourteen of the present staff of nuns are under twenty-three years of age. The reason of this, according to Baron Palet, is terrible enough to justify the intervention of the State. The rule of the Clares is so excessively severe that nearly all the professed inmates die young. They wear a rough woolen dress, with a rope as girdle; they go barefoot on the cold stone flooring; they never warm themselves at a fire—even the kitchen fire is placed beyond their access; they eat meat only once a year; they sleep on a narrow board; they must spend ten hours every day upon their knees; they live entirely upon alms; they are only allowed to speak to one another upon rare occasions. One of the nuns, through cultivation of this grace of silence, has, it is said, actually lost the power of forming a sentence."

—We are asked to give the following a place in our columns.

In connection with the Decennial Missionary Conference a Committee was appointed "to take such measures as may seem necessary in order to obtain modifications of the present Marriage Laws for the relief of the Native Christian Community." That Committee immediately sent to missionaries and native pastors printed copies of a draft of a memorial on this subject, statement of reasons and a circular, and asked that signatures and facts might be promptly sent to Rev. R. S. MacDonald, the chairman of the Committee. These came in slowly. But all the petitions which have been received have now been sent to Government. The gist of their request is that Government should appoint a Committee to enquire into alleged hardships, and to report what seems needed. Special attention has been called to the petitions from Burmah which asked for a minor measure of relief. Mr. Macdonald has just gone home on furlough. But any who are specially interested in this matter and who know facts of hardship connected with the marriage and divorce laws are asked to communicate with Rev. R. A. Hume of Ahmednagar, the Secretary of the Committee. He would also feel obliged if any one could send him a copy of the "Statement of Reasons" sent out last year with the draft of a memorial.

—There has been a great fire at Rangoon, destroying more than forty "pucka" houses and property to the value of ten or twelve lakhs. The fire was caused *by lighted cheroot*.

—Mr. Ginwalla, a Parsee, having written a long letter on "the Parsee Girl of the Period," criticizing some of the tendencies now developing themselves among Parsee ladies, Mrs. Jussawalla, a Parsee lady, has replied in the *Times of India*, in which her letter is thus noticed;

Mrs. Jussawalla warmly defends the change in habits and costume by which the Parsee Girls of the Period are gradually approximating to the European standard. They, she maintains, are not quitting their natural costumes and costumes, for the simple reason that they have none to quit. For many hundreds of years they have adopted the manners, the dress, and many of the superstitions of the Guzerat Banias. They prefer to imitate the European rather than the Hindu; and in an interesting history of their picturesque costume she takes occasion to rejoice that the days of noserings, forehead marks and rattling anklets, are now over, and she maintains that these changes on the surface are only typical of many social reforms.

It is a fact that very much of the practical religion of the Parsees, was picked up from the Hindoos. Many execrable customs and revolting ideas were borrowed from them and have been clung to during all these centuries, till of late some of the more enlightened Parsees have been making war upon them with a good deal of energy. Even the worship of the elements is Brahminical and has been practised for thousands of years in India.

—Several of the American papers that come to us speak with a good deal of confidence of the Bryennios Maniscript, "The Teaching of the Twelve Apostles" as really having the antiquity assigned to it, and showing what was believed in the churches of Christ in the middle of the second century. The MS. was found by Bryennios in 1875 and contained the Epistles of Clement, Barnabas and Ignatius, as well as "The Teaching." The *N. Y. Evangelist* is particularly struck with the command for reconciliation of brethren.

"Let no one who is at odds with his friend assemble with you before they have become at one with each other, in order that your offering may not be profaned."

Could we do better than insist on this? When we come together on the Sabbath, before addressing the throne of grace, should we not earnestly exhort the brethren to acknowledge and renounce, there and then, any unkind feelings they may have been harbouring?

—We learned with great regret last week, too late for mention in that *Guardian*, that the Rev. Dennis Osborne and his wife now on their way to America, have sustained a great loss, which they will only hear after some weeks, in the death of their youngest daughter, a girl of about 10 or 11 years, at Mussoorie. This will be a very severe trial to them under the circumstances, and we earnestly commend them to the sympathy and prayers of our readers.

—Mr. Geo. Muller conducted six meetings in Poona, and has conducted three in Bombay since his arrival here on Tuesday last. These meetings have been very well attended. We had the pleasure of hearing the word of life faithfully and powerfully proclaimed by Mr. Muller on Wednesday at the Free Church, Esplanade, and on Thursday at the Baptist Chapel. The theme of Wednesday's discourse was Habakkuh iii. 17, 18, "Although the fig-tree shall not blossom," &c., and that of Thursday was, John xiv. 12, setting forth the enduement of power which is the privilege of the Christian, and should be his characteristic under this dispensation.

—We understand that the Rev. H. C. Squires is medically advised that it is his duty to leave India for England at once, and that he will probably leave next week.

—We are as yet without evidence that Berber has fallen, but fears are entertained that such may soon be the case. Meanwhile General Gordon, no longer hopeful of *settling the affairs of Soudan without force*, is calling for troops and the Egyptian Government is trying to induce Mr. Gladstone to consent to the despatch of a combined force.

—The Rev. M. B. Nicambe, lately licensed to preach the Gospel by the Free Church Presbytery, Bombay, has been called to the pastorate of the Ambrolie Church, and was ordained pastor on Thursday last. The Rev. Dhunjibhai Nourojee, the late pastor, preached the introductory sermon, the Rev. Dr. Mackichan questioned the Candidate, offered the ordaining prayer and afterwards gave the charge to the people. The following ministers united in laying hands upon the pastor elect: Dr. Mackichan, Messrs Grieve, Scott, Dhunjibhai Nouroji, Sidoba Bapujee and Bowen. Mr. Madharao Nicambe, the new pastor, enjoys the esteem and confidence of all that know him, and we trust that his pastorate may be much blessed to the Ambrolie Church, which had for so many years the late Dr. Wilson for its pastor.

—It is said that in consequence of the late destructive fire in Mandalay, there is great distress and many are without even the means of sustaining life. Cannot India stretch out a helping hand?

—We have received a statement from Mr. Trimbuk Canaren regarding the vernacular day-school in Small Colaba, established and carried on under the supervision of his wife. The scholars are 60 in number. Much inconvenience is caused by the contracted space available for the school. It is proposed to incur an expense of Rs. 30 for rental. Received in 1883 Rs. 451; expended Rs. 334.

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NOTICES OF BOOKS AND REPORTS.

"Memoir of the Rev. Vishnu Bhaskar Karmarkar." (Marathi.) By the Rev. Tukaram Nathuji. The present pastor of the Am. Miss. Church, Bombay, has prepared the memoir of his predecessor. Of the scant materials at his hand he has made the most, and the many friends of the much-loved subject of this narrative will warmly welcome this concise and well-written Memoir. The portrait at the beginning is admirable and most life-like, having been produced in America from a photograph. The Memoir tells us briefly about the family of Mr. Vishnoopunt, originally settled in the Concan, but for two or three generations resident in Poona; about his antecedents as a Brahmin, and then as a theist. He was sent by the reforming party to Ahmednuggur to take charge of a Girls' School. In spite of warnings given him to keep aloof from the missionaries, he was providentially brought into intercourse with them. The missionary ladies could help in the matter of teaching the girls to learn sewing and spinning. He thus came in contact with the Gospel and began to feel its power. The preaching of Mr. Sheik Daud impressed him. He read the Scriptures and recognizing them to be the word of God, openly professed his faith in Christ on the 2nd of October, 1853. His parents hastened from Poona, and did their best to induce him to withdraw, resorting to the usual deceptions, but were happily baffled. He now took charge of a Mission Girls' School. In November, 1857, he was licensed to preach. He was a very gifted and highly acceptable preacher. He drank in much of the spirit of his Master, and all were made to feel that he sympathized with them and desired nothing better than to be permitted to help them. Christian love gave an unction to his preaching. In 1860 he was ordained pastor of the 2nd Church in Ahmednuggar. In 1868 signs of the disease which clung to him during the remaining thirteen years of his life, appeared. This would have brought a great shadow over these years, if it had not been for the power of divine grace, enabling him to acquisce in the terrible dispensation and realize that it was sent in love and wisdom. His faith in Christ enabled him to put a cheerful courage on, and as a matter of fact he continued to the last to be not only a valued member of Chr. society, but to be welcomed by all and every where. He had a great deal of poetic taste and musical ability, and conducted Christian Kirttans in a most acceptable way. The Columbian Press has surpassed itself in the production of this exquisite volume, and shown that the beautiful typography of Europe can be reproduced here. The book is for sale at the Tract and Book Depot, Bombay.

"Report of the American Marathi Mission for 1883." These American Mission Reports are models in their way. The following extract will be read with interest:

The 12th of February last was the seventieth anniversary of the commencement of our Mission. On that date, in 1813, Gordon Hall and Samuel Nott first arrived in Bombay. No Missionary efforts had previously been made in Western India, and it was well-nigh two years before they could obtain permission from Government to remain and quietly pursue their labours. With few helps in the acquisition of the language, with no means at hand for carrying on their direct Missionary work, with comparatively little experience of others in other fields to guide them, they had everything to do, and yet everything had to be done at a great disadvantage. There was no portion of the Bible nor any Christian tract in any language which the people could understand. But beginning from this lowest possible point they soon had the work laid out before them in its various necessary departments. The Gospel of Matthew in Marathi was published by them in 1817, and the whole New Testament in 1826. Missionaries of other Societies afterwards came to their help in Bible translation, but, nevertheless, about one half of the Old Testament was translated by our Missionaries. Large numbers of tracts and books, in nearly every department of literature, both in English and Marathi, have been prepared by them. The Dnyanodaya has been published continuously for 41 years, and the Balbodh Mewa for ten years. A Christian Hymn Book has been prepared, containing more than 600 hymns, in both English and Native Metres, all of which, with less than a dozen exceptions, were prepared by those in connection with our Mission. In 1816 a Mission Press was established, which held the first rank among the presses of Bombay until 1855, when it was given up. During that time it turned out about 136,000,000 pages of printed matter. In educational work our Mission was a pioneer, having commenced its first school in 1815. The first Girls' School in Western India was probabty that of the American Mission in Bombay in 1824 We afterwards read of nine girls' schools in 1826, numbering in all 204 pupils.

There are now 23 churches, with 15 Native pastors and the entire number of Native assistants is 193. This in itself speaks volumes. The number of communicants is 1458, of whom 805 are readers. Adults baptized last year, 16; Total of baptized persons, 2514. Contributions of the Native Churches last year, Rs. 4461. There are 85 schools with 1525 pupils; Sunday-scholars, 1435. We regret that the Rev. D. V. Moduk, has suffered much from ill health during the last year. The salaries of all the pastors were paid by the churches themselves, without Mission aid. In the Theological Seminary were 23 students. The Mission High School under the Rev. Mr. Smith, Ahmednuggur, has an attendance of 90. It is proposed to erect a building for this School, costing Rs. 20,000. Miss Fairbank and Miss Harding have taken charge of the Girls' School at Nuggur, so long under the charge of Mrs. Bissell. Attendance 130, 20 of whom were received to the church last year. Thirty students of the Mission had the privilege of attending the Normal School of the C. V. E. S. Interesting accounts of the work of the Mission in the Sholapur and Satara districts are supplied. We hope to transfer some additional items to our colomns.

We have been favoured with copies of the following: Report of Y. Men's Chr. Association, Bombay; Report of the Madras Branch of the C. V. E. S.; Report of the Ch. Miss. Society's Western India Mission; Report of the Bombay Bible Society; Geo. Muller in Agra.

If a man must be born again in order to see the kingdom of God, and if a man is absolutely ruined unless Christ his course, why not proclaim it?

The Bombay Guardian.

SATURDAY, APRIL 26, 1884.

HEALING BY PRAYER.

Each copy of the *N. Y. Independent* that reaches us contains a full report of the Lecture delivered by Mr. Joseph Cook at Boston the previous week. The report generally occupies about a dozen columns. Beside the Lecture proper there is a long introduction treating of any topic of the hour in which the general public are interested, and a middle portion in which Mr. Cook answers questions that have been addressed to him Referring to the Lecture delivered March 10th, we find that one of the questions which Mr. Cook attempts to answer, is the following:

"Ought the Church to endeavour to restore the ministry of healing by prayer?"

The lecturer begins by admitting that "the immediate disciples of our Lord were commissioned and empowered by him to exercise by prayer a ministry of healing." This evidently refers to the instructions given to the twelve and to the seventy when sending them forth to preach the Gospel, when he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. (Matt. X. 1; Mark III. 15, VI. 7; Luke IX 1; XI. 1.) And when about to ascend up on high, our Lord mentions among the signs that shall "follow those that believe" this: "they shall lay hands on the sick and they shall recover." We have been in the habit of regarding these instructions as designed to secure to the preachers testimony from heaven that shall cause men to recognize them as ambassadors of heaven. Our Lord himself said, If I do not the works of Him that sent me, believe me not; and it would appear that he designed that his disciples should be accompanied by similar evidence. We would not infer from this that all sickness was to be removed by the prayer of faith, but that some would be thus healed to give the world evidence of the truth of the Gospel. The design of our Lord was that his servants should be able to furnish those whom they addressed with proofs such as they would have no difficulty in recognizing of the divine origin and beneficent character of their Mission. This however does not prove that *all* sickness is removable by the prayer of faith; some other proof of that position is needed. Mr. Cook does not notice the limitation to which we refer; but he appears to think that the promises have a limitation in time:

"As I do not admit exegetically that the power of working actual miracles was promised to believers in all ages, so I am not as yet convinced historically that any actual miracles of healing have been wrought."

Nevertheless,

"I am convinced that prayer for the sick, with the use of the best known remedies of a physical kind, is always a Christian duty, and that very special blessings are promised in the New Testament as the results of such petition offered in faith."

Mr. Cook distinguishes between *functional* diseases and *organic* diseases. In all his reading on the subject he has found but one example of organic disease pronounced incurable removed in answer to prayer, viz.

the case of Mrs. Mahan, suffering from cancer. He does not question the fact of many *functional* patients having been thus healed. On the whole Mr. Cook expresses himself very guardedly. He believes apparently that there have been remarkable examples of diseases otherwise incurable which have been removed by believing prayer, (one at least,) but is not prepared to say that it is given to believers to procure the removal of such invariably.

Skeptics affirm that these cases of cure may be accounted for by wholly natural causes. What is necessary for their conviction is a series of legally verifiable detailed cases of the cure of (1) organic disease; (2) pronounced such by competent physicians; (3) given up by them as hopeless; (4) but cured by prayer; and (5) the cure attested by its permanence.

Dr. Cullis declares that he has seen many cases of diseases of the worst type removed in answer to prayer. But we are told that there are other cases for which earnest prayer have been offered by him and others without such result. It do not appear that the apostles had the confidence that all sick persons would be restored through their prayers, except where the cures were the evidential accompaniment of the Gospel preached by them as in the case of Publius (Acts xxviii. 8) and many others mentioned in Acts. He had great fear of losing Epaphroditus, (see Phil. ii. 27) and on his last visit to the Egean Sea he was obliged to leave his friend Trophimus behind sick at Miletum.

The passage in James v. is the one that encourages us to expect the restoration of sick believers. We are there told that the prayer of faith shall save the sick. The prayer of faith here is probably the prayer which is offered up with unwavering conviction that it pleases God to heal the sick person. The context implies that sin, unacknowledged and unforgiven, will hinder the blessing. Those who offer prayer must of course be thoroughly persuaded that God will be more honoured by the healing of the party in answer to prayer, than by the enduring of the sickness. In many cases, as in that of Job, sickness affords the opportunity of showing the grace of submission.

Our own opinion is that Christians should offer much more frequently prayer for the sick, with expectatation of seeing them healed. God is leading his people in this direction; there has been a remarkable increase of faith; we believe the day is coming when that faith shall reach the apostolic stature, and when the primitive signs shall follow them that believe.

THE ORIENTAL CHRIST. I.

It seems to us as we read this book that the object of the writer is quite as much to glorify Hinduism and the Hindus as to exalt Christ, that is, the Christ of his conception. He seeks to make it appear that this and that distinguishing feature in Christ, are just the reproduction of Hindu ideas and tastes. The first chapter treafs of "The Bathing Christ." The following extract from this chapter will show the writer's facility of polished diction and power of expression.

Water to the oriental means perpetual blessedness. The rain which fertilizes is God's grace. The stream that rustles on is a running source of divine inspiration. We in India, at various times, have worshipped the God of rain. The confluences of our rivers, the mountainous solitudes where they take their rise, and the white, illimitable expanse where they mingle with the sea, are more sacred than we can tell. There is a transcendental sense of the divine in them,—the origin, the flow, the end of all things. Power, speed, fruitfulness, beauty, purity, come from the river. We Hindus, like our far-off ancestors, make offerings to the sea, the emblem of all-investing eternity. There is no pilgrimage without immersion in water. The Brahmin's most pious exercises consist of ablutions. With him, it is a daily baptism. Bathing is ever holy. Over and above the morning bath, which renews the body, and is an invariable prelude to the daily devotions, we immerse ourselves in water at special times. Whenever an oriental has to purify himself from a personal impurity, from a social contamination, from a death in the household; whenever he has to rise from one stage of religious life into another; whenever he requires an initiation into higher spiritual life and precept,—he must bathe. Hence, Jesus bathed.

Observe here the use of the word *oriental*, followed by *we in India, we Hindus;* then *the Brahmin*, followed by *we immerse ourselves*; then *an oriental* again; then the climax, *Jesus bathed.* There is no suggestion of any mistaken idea at the root of the Hindoo's religions ablutions; the great fact that he grossly substitutes the cleansing of the body for that sanctification of the Spirit which God demands and without which it is impossible to see God, is carefully kept out of sight. The whole is arranged and presented in such a way as that Christ shall come in at the close to give it all his sanction, and make it appear a prefiguration of his teaching. But what do we know about any habit of bathing that Jesus had? Doubtless the Lord Jesus, like other Jews of his day, bathed when he found it necessary, but we are not told anything about it, and Mr. Moozumdar has no other instance to give than that of Christ's being baptized in Jordan by John the Baptist. The Pharisees of Christ's day would have supplied this author with a much more perfect parallel. They found fault with our Lord and his companions for neglecting to perform the usual ablutions, and brought upon themselves the rebuke of the Master for cleansing the exterior while the interior was full of extortion and excess; saying, "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness." They showed the importance which they attached to this external purication, by asking Jesus, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?" This was one of the particulars in which he refused to conform to the prevalent customs of the day; he repudiated all such ablutions and lustrations as Mr. Moozumdar finds so interesting in Oriental religions, all such as tend to make men forget that God looks at the heart and requires purity in the inner man. The baptism of Jesus has no more relation to the bathing habits of the Orient than the same rite as a profession of discipleship among the millions of our Western Baptist brethren, has to those habits.

The next chapter relates to "The Fasting Christ."

What is it to fast? It is a universal Eastern usage. Hindus, Hebrews, Mohammedans, all fast. To struggle with the animal in man, to deny and discipline the gross carnal self, is ordinary fasting. If is good for every man to practise it at times. But fasting may mean more. It may mean shutting out the universe of sense altogether, and living in the infinite impulses of the spirit within; to forsake and ignore the gravitating flesh, to get free from the life and mind that always point beneath, and soar on the wings of the soul in its ascending flight to the boundless azure of God. In toiling up the stony wilderness, Jesus ascended to the solitary presence of the Supreme. The divine approval in his baptism led to the seeking of the divine purpose. Whenever the heart is immersed in the overflow of eternal grace, it immediately retires within itself, to have an insight into the eternal will. The question "What must I do to serve thee?" reiterates itself in the great void wilderness of soul, and there is no quiet until the response come. The is a secret of the inner life, to which whoso that has experience there must testify. And the significance of this secret is of unearthly value unto every one who is about to consecrate himself to the service of God forever. The spirit of the regenerate bathes, and then waits, watches, communes, fasts, and prays. We all know this in the East. In such holy moments, the calling of the called is declared unto them, the command of God is heard, the mission of life pointed out. In the marvellous sense of self-consecration which Jesus felt, how overpowering was the impulse to fast and seek solitude!

Here again we have an implied panegyric of the Oriental ideas concerning fasting. As a matter of fact, the natural man, conscious that he is a transgressor and having no desire to keep the laws which he transgresses, persuades himself that by doing some other thing involving a certain measure of discomfort, he will condone for his disobedience. The Jews had what Mr. Moozumdar calls the oriental conception of fasting, and it was one of the things which stood most stubbornly in the way of their reception of the Gospel. The Scribes and Pharisees said to Jesus, Why do the disciples of John fast often, and likewise those of the Pharisees, but thine eat and drink? (Luke v. 33, Matt. ix. 14 &c. &c.) It was a great stumbling-block to them that the teaching of Jesus joined issue with them upon this point. The Pharisees would have found their favourite notions deeply rooted among the people of India. The Hindoo has not only two fast-days every moon (the *ekadashi*) but in connection with many feasts, with eclipses, with deaths, with a multitude of ceremonies he is to fast. The Mahomedan has frequent fasts during the year, and finally has a whole month in which he may not touch a mouthful while daylight lasts. If this were true religion, it is evident that the Gospel can bring them very little, and that is just the idea commonly entertained here. The people persuade themselves that they have a righteousness immeasurably beyond that of the English. The Lord Jesus does not at all seek to propitiate this prejudice. "The Son of Man came eating and drinking." In all the books of Moses even, there is only one fast prescribed that of the annual day of atonement. In the New Testament there is no fast-day prescribed, though it is recommended as helpful on certain occasions. The thing insisted upon is that a man shall not be governed by his appetites at any time, but always have them under perfect control. Here then we again see that the author of the Oriental Christ has to do violence to the truth in order to find a parallel or similarity between Jesus of Nazareth and the religious ideas of this country. Of course he makes a great deal of the forty days spent in the wilderness, immediately after the baptism in

Jordan. This was an exceptional instance; Jesus was led into the wilderness to be tempted or proved with regard to the use of the divine powers to be exercised by him. We may perhaps gather from it that fasting will be found helpful to the Christian when about to undergo some unusual temptation. This is altogether different from the 'oriental' idea of fasting. It is not by fasting we overcome the world, but, "this is the victory" which overcometh the world even OUR FAITH. The New Testament no where commands, though it sometimes commends fasting. But what it strongly condemns is fasting for a religious reputation or as a means of propitiating God, the two things that enter most largely into the 'oriental' conception of fasting.

ADDITIONAL REMINISCENCES. V.

EXTRACTS from diary kept in Bombay, 1861-2.

October 1861. This were a glorious day for God to answer the accumulated prayers of many years, to take unto him his glorious power and reign. The whole creation groaneth and travaileth in pain together until now. How long? Oh that God would once vindicate his name. Rivers of water run down my eyes because they keep not thy law.

Jan. 7, 1862. Week of united prayer. The most important thing that heaven looks down upon is doubtless the union of God's people in prayer. It is beyond anything seen in past ages, if we look at the many denominations, at the number of suppliants, and at their wide dispersion round the whole world. And the present circumstances of England and America will give an unexampled intensity to these prayers.

It is about three weeks since I asked the Lord to show me more of my own depraved nature, to give me a juster view of my own sinfulness; but I stipulated that it should not be by leading me into temptation. Well, it pleased the Lord to answer this, and I have feelings of the liveliest gratitude to God that he has opened my eyes to see sin where I had not previously suspected it. I owe it to his infinite grace that I have not been a cast away. Was much interested lately by the history of Samson, a Nazarite, whose consecration was invalidated when his hair was cut, but restored when it grew again, so that he triumphed more in his death than he had in his life.

13th. He that overcometh and keepeth my works unto the end. My works are his works when they are begun, continued and ended in Him. When he is recognized in them. When his glory is aimed at. If the hope of winning for myself the approving thoughts of men be present as an actuating motive *at all*, I cannot view my works as his. When I am weak then am I strong. Of him, and though him and to him. Self refuses to be driven out of the imagination. I find myself stupidly reading off imaginary praises in the minds of men. Common-sense should cure a person of any thing so silly. Is there any thing in *my* good opinion worthy that a person should aim at it and overlook the praise of God? The truth shall make me free.

April 20. During this month we have had Colonel Travers in Bombay, a remarkably devoted and faithful Christian, who gives himself to the work of the Lord without any reserve, and puts us all to the blush by his forwardness in speaking to men of Christ. He testifies to every man whatever may be the circumstances. He brought with him from England (Woolwich) the spirit of the Revival.

June 6. Sad revelations of immorality in the Native Church at———. Nor there only. Native papers exult.

29th. The *Revival* newspaper has been lately enlarged. There is abundant evidence of the continuance of the Revival, though there have been of late no such outbursts as in Ireland and Jamasca. But with respect to a considerable portion of the Church in Great Britain and America, it is a new era in respect to prayer and efforts for the conversion of sinners.—Unpleasant state of feeling between English Churchmen and Nonconformists. The latter are celebrating the bi-centenary of the Bartholomew ejection, and the former are irritated because they are doing it.

Was pained by a discourse that aimed to show that there could be no entire sanctification in this life. Man is not sufficient for this. True; but what is man sufficient for? And if you say that it is not expected of man that he should keep the commandments, do you not open a door for disobedience? This discourse has had the good effect of awakening me to prize the marvellous truth that was attacked, and with which the salvation of the world is connected.

Since the 1st of March have been living at the Tract and Book Society's Depository. I do this chiefly to save the Society the expense of an Assistant Secretary. It is centrally situated. My friend Mr. G, humble in his tastes and ways, lives in the neighbourhood and I breakfast with him, as there are no means of making a fire upon the premises. My expenses are less than they ever were before.

Aug. 17. Sad news from America lately. At the moment when it was hoped the rebellion was about to be crushed, the Confederates have entered upon a series of victories and the termination of the war seems humanly as distant as ever.

GOD'S GRACE APPRECIATED BY HIS JUSTICE.

THERE is a tendency in the home church for the pulpit to unduly emphasize the grace of God. This feature of preaching seems to be prominent especially in city churches where everything wears an art of *pleasing*. Here the "*science and art of goodness*" ever has many admirers. Often sin is palliated in order to please the people. A minister sometimes becomes popular and influential just as he does not in public and elsewhere rebuke personal and besetting sins. In this way I firmly believe that the pulpit is loosing its reverence and power. As soon as the messenger of the Lord ceases to cry aloud and spare not, as soon as he tries to please men instead of God, so soon do all true hearers begin to question his sincerity, and in the estimation of the *world* even his office is lowed and the cause is made to languish.

One great secret of success of God's ancient servants is found in the fact that they preached fearlessly and plainly the true and eternal word. They first magnified God's sovereignty and honored His law. And after their hearers were impressed with God's majesty and justice they naturally and gladly laid hold of the gracious means by which to escape their just deserts. Witness the fearful declarations of the prophets, and the marvelous effects of Peter's Pentecostal Sermon. The Apostolic Fathers and Reformers firmly planted themselves on the truth and just sovereignty of God and triumphed gloriously for the whole church amid all their testing ordeals. What was the tone of preaching of Wesley and Whitefield and Edwards? Was their any compromise with the world? Did they try to soften the terrors of the Law by first presenting the gracious side of God's character or adopt their messages to the tastes and feelings of the hearers? I quote from Edward's famous sermon—"Sinners in the Hands of an Angry God."

"So that thus it is that natural men are helpless in the hand of God over the pit of hell; they have deserved the fiery pit and are already sentenced to it; and God is dreadfully provoked; his anger is as great towards them as to those that are actually suffering the execution of the fierceness of his wrath in hell; and they have done nothing in the least to appease or abate that anger, neither is God in the least bound by any promise to hold them up one moment. The devil is waiting for them, hell is gaping for them, the flames gather and flash about them, and would fain lay hold on them, and swallow them up; the fire pent up in their own hearts is struggling to break out; and they have no interest in any Mediator; there are no means within reach that can be any security to them. In short they have no refuge, nothing to take hold of; all that preserves them every moment is the mere arbitrary will, and uncovenanted, unobliged forbearance of an incensed God." The people while hearing this fearful truth of the Bible were so impressed with it that they laid hold of the pillars of the Church that such penalties might not then be inflicted upon them.

And great stress should be laid on this subject in heathen lands. In order for the heathen to properly appreciate Christ as a Saviour they should first know from what he saves. They should know of the "exceeding sinfulness of sin" and how disgusting the sinner appears to a Holy God and dangerously exposed to the fierceness of his wrath. Christ as an humble and gracious incarnation will be better appreciated and accepted if the heathen know the justice and majesty of the Being incarnated. And in this way only will the heathen be inclined to honor the Son of God more than Ram and Krishna or any other of their mythical manifestations of God. As India is a land of contrasts and its people admirers of power and wonders, the Sermon on the mount will be more interesting to them if they know that the Being who delivered it in quiet and humility once appeared in awful solemnity upon mount Sinai. They will like to read Heb, 4 : 15—16 in connection with Ex. 19 chapter. The heavenly paradise to be gained through Christ will appear brighter to them if they know that the earthly was barred through the sin of man and guarded by the flaming sword of the angel. The Hindoos want to be made to believe that it is an inexpressible *privilege* to become Christians and suffer for Christ. But in order to be willing to do so they must be continually reminded that God without Christ is a consuming fire, that the Law of God is quick and powerful and sharper than any two edged sword and that it is dangerous to live one moment without the refuge of Christ. The native Christians should act as if they had been called unto liberty but not to abuse their liberty in ease and the desires of the flesh; for the law that "whatsoever a man soweth that shall be also reap" is eternal and rightfully binding upon every man in the universe. Then, fellow heralds of the cross, let us more and more be impressed ourselves with the vital necessity and eternal import of our message. Let us realize anew that God's plan of Salvation is the most wonderful and encouraging news that the world has ever heard. The Almighty and Most Holy God-life and immortality are really brought to light in the gospel of Christ; surely if presented in Christ's way by his true and genuine disciples there is no man so guilty, debased and proud but that can hear something good from it which no time and circumstances can ever erase. Surely we have the authority to preach it; then by a holy boldness in so doing and not worrying ourselves too much as to the results let us prove our faith in it.

L. B. TEDFORD.

American Mission, Kolhapur,
April 21st 1884.

GEORGE MULLER.

"A Narrative of some of the Lord's dealings with George Muller," making three large volumes, of which the first instalment appeared in 1837 and the other portions in

after years, together with the Reports of his Orphanage work, have made many, in all parts of the world, familiar with the remarkable life and labours of this eminently useful and humble man. He was born in Prussia in 1835, and was educated with a view to his becoming a Lutheran minister. This did not hinder him from going into all manner of ungodliness, and he got into prison when he was 16 years of age. At the age of 20, while still unconverted, he was authorized to preach in the Lutheran establishment. A friend took him to a meeting where he was brought under conviction and converted. Afterwards, Dr. Tholuck, professor of theology at Halle, helped him much. In 1829 he went to London with the design to labour among the Jews. Intercourse with a certain minister was very much blessed to him and led him to bestow upon the Scriptures exclusively the time which he had largely given to other religious books. It was in this school that he learned to trust Christ for all things, which became the distinguished feature of his Christian life. He was led to see that through Christ strengthening him he could do all things. Faith in Christ means the privation of faith in oneself. Many, hearing of the great things achieved by Mr. Muller, would draw the inference that he had great faith in himself; but the very opposite of this is true. There cannot be any great development of faith in Christ, unless one has been brought to see his own complete moral bankruptcy. These two things are absolutely essential the one to the other. Mr. Muller, in his prolonged meditations on the word, reached the discovery that he had for himself, wholly his own, a Saviour in whom was all the fulness of the Godhead; his own, as though no one else were to share him with him. How naturally hereupon would aspirations spring up, to draw upon this divine fulness so as to enrich that portion of the world where one's lot is cast.

"I saw then in a measure, though I have seen it more fully since, that it ill becomes the servant to seek to be rich and great and honoured in that world where his Lord was poor and mean and despised."

He came to see the importance of *giving, regularly* and *systematically*. He adopted the principle of living without any regular income, looking to the Lord alone to supply his needs. Mr. Muller became associated in the ministry and in Chr. work with Mr. Craik and for 32 years they laboured together in Bristol. In 1834 Mr. Muller founded "The Scriptural Knowledge Institution for Home and Abroad" for the establishment of schools for poor children, the circulation of Scriptures and religious books and tracts, for aiding missions and for the care of orphans. One who walks by faith is brought into harmony with God, and will carry out the thoughts of God. A notable feature in the divine processes is what may be called the mustard-seed process of development. Tiny beginnings develop into great and imposing facts. Mr. Muller began with one day-school, but in 1882 the number had grown to 72 in different parts of the world including Spain, Italy and India. He began with one orphan and there are now 2250 accommodated in the magnificent pile of buildings erected for them at Bristol. And so with regard to Bible distribution, etc. Begining in a humble way, something like a million of copies or portions have been distributed. With regard to aid for missions, Mr. Muller has made it his business to learn about missionary work carried on independently of societies and without any stated provision for the support of the workers. One of Mr. Muller's principles was never to go into debt, and when it became necessary to build Orphan-houses, it became necessary to secure the entire cost before entering on the work. But Mr. Muller's conception of the life of faith forbad his asking man for any thing, and all he could do was to let the public know in his reports the fact that he proposed this and that, when means should be supplied. In addition to the direct good which he aimed to accomplish, he believed it to be of the highest importance that Christians should learn how willing God is to show himself strong in behalf of those who seek to honour him by a life of faith. Perhaps it is to the reproach of the churches that Mr. Muller's life-work should be regarded as so exceptional. We believe that very many have been led by his example to adopt his principles, though we are sorry that there should still be so much that looks like dependence on man for the pecuniary means required for Christian work. Mr. Muller's narratives show that his faith has been constantly tried, and often very severely, as when day dawned without the means of giving breakfast to the hundreds of orphans, and when the breakfast came, no visible means of giving them dinner presented itself. But there was never any really harmful delay. The supplies for Mr. Muller's manifold work come to him from all classes and conditions of men and from all parts of the world, mostly in small donations of a few shillings, but occasionally in gifts of thousands of pounds. Altogether about a million sterling has been received for the Scr Kn. Institution; 6446 Orphans have been received.

Mr. James Wright, married to Mr. Muller's daughter and only child, has been Co-Director of the Institution since 1872, and during the years in which Mr. Muller has been visiting different countries in Europe, America and Asia, must have had practically the charge and responsibility of the work, so that should the Lord remove his venerable servant, the work will not be left without a competent helmsman.

In this hurried sketch we have passed over many things. Mr. Muller, in addition to the manifold labours of the Institution, has faithfully carried on the pastoral work of the church at Bristol. One fact will show the measure of blessing granted to him in this connection. In the church to which he has been ministering there are no less than forty who are actively engaged in the work of the Lord and preach the Gospel as they have opportunity.

We may mention here that Mrs. Muller has given the substance of the voluminous "Narrative" in a little book (71 pp.) entitled "A brief Account of the Life and Labours of Geo. Muller," and has also embodied in a larger volume (227 pp.) an account of his "Preaching Tours and Missionary Labours," which have been published by Nisbet and Co. and may be obtained at the Tract and Book Society's Depot, Bombay. For those who are not obliged to run as they read, the larger volumes will always be full of interest.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

"NOT BOND-SERVANTS OF MEN."

DEAR BROTHER,—Please allow me to correct an error in the *Gaardian* of March 15th. It is charged that in joining the Salvation Army we have "renounced for ever" "freedom of thought and enquiry." This is a serious charge. We plead not guilty. Do not all Societies doing aggressive work have principles and rules to which their workers are expected to assent? In 1871 I was appointed Missionary to India by Bishop Janes of the Methodist Episcopal Church. The printed Appointment is now before me. It required me to "agree without reservation," "to become a Missionary for life"; "to avoid all causes of irritation, to discourage all factions and strifes in the Mission, and all attempts to weaken the bonds between it and the Church at home;" "To observe and keep the rules and regulations both of the Discipline and of the Missionary Manual in their present form, or as they may from time to time be changed hereafter;" "To refrain from making known his grievances in communicating with his friends; and especially, in writing to newspapers; to avoid calling in question, in any public way the policy, plant, or spirit of the Missionary administration at home; reserving his opinions or complaints for the General Committee," &c.

The Salvation Army has never bound me to anything stronger than that. Nor does it wish to do so. Because the S. A. has hundreds of Officers sent out with but a few months of training and with much liberty as to pushing the war, it is necessary that much discipline be observed. The wisdom and utility of a strict and united system is appreciated by none more than those who labor for years under its easy yoke.

I may safely say that the great majority of the Salvation Army Officers have bound themselves to God and His service, in holy covenants of eternal devotion, which include all minor promises to our providentially placed leaders. Those pledges to Jesus often lead us to do even more than the requirements of our Society. Some of us go about the street barefoot. This was never ordered nor even asked; but we gladly do it for reasons similar to those which led John Wesley to go barefoot to some of his meetings in America,—viz; to make the poor feel more at home in his services. The "obligations" which bind us are well set forth in the leading article in the Indian War Cry of March 10th 1884,—"Am I obliged" &c.

Yours in body of Love,
W. J. GLADWIN,
Capt. S. ARMY.

[We are glad to learn that our friend has the same freedom of judgment and action in the Salvation Army that he had in the M. E. Church.—*Ed. B. G.*]

THE SONSHIP AND GODHEAD OF CHRIST.

DEAR BRO.,—With reference to Baboo Rao Bahadoor M. G. Ranade's lecture on the above subject and the extracts you have given of it in your last issue, I notice that the Baboo appears to have ignored the Gospel of St. John as he is said to have "found in the first 3 Gospels" &c. &c. &c. If so the reason is of course obvious, seeing that the latter Gospel contains more distinct declarations of Christ as to His Divinity and Sonship than in all the others put together; some of the Chief of these declarations I may here mention, i. e. "I and the Father are one,"—"he that hath seen me hath seen the Father." "All things that the Father hath are mine" and as regards His Sonship He tells His enemies they wanted to kill him *because He said he was the* Son of God

and again to the man whose eyes he opened, He declared, He was the Son of God.

But even in the 3 first Gospels Christ has distinctly and directly affirmed in two places (not one as said by the Baboo) that he was the Son of God, besides in a number of places He has said so indirectly—allowing himself to be worshipped as such. The two distinct declarations I allude to is that made to Peter and again to the High Priest, and although he adds immediately after the latter one that He should come again as the Son of man it was because He should come to judge the world and that was one of the reasons why He also became the Son of man. See John V. 27. He was truly Son of God and Son of man and just as much one as the other. But he was both in a specific and far higher sense than could ever apply to any mortal son of man or had ever been applied to any man before Christ came, and though all believers are now Sons of God it is only through Christ they are so;—but who except the most wilfully ignorant would ever argue that even believers were the Sons of God in same sense as His only beloved Son and the Saviour of mankind?

Why Christ so often calls himself the Son of man is evidently as the Commentator J. P. Smith points out i. e. in His Character as the Messiah which combined both the Divine and human nature as in the 69 places the term is used in the Gospels it has reference to the work or character of the Messiah.

But what an extraordinary assertion for the Baboo, that because Christ calls himself by one title oftener than another He has no claim to the other whereas the one the Baboo denies him i.e. the Son of God is the one He lays special claim to even to laying down His life for it, and making our belief on Him as the Son of God the grand condition of our salvation.

Did not our Lord tell Peter (and this is in Matthew not John) that his confession of Him *as the Son of God* was the Rock on which He should build His Church and the gates of Hell should not prevail against it, and I would ask the learned Baboo has it not been so. 19 centuries have nearly rolled away and look at the Christian faith still grander, stronger, and more widely spread than ever before and far in advance of any creed the world has ever seen.

Then look at the fruits of this glorious faith in the uncountable blessings conferred on the human race, physically, morally, and above all spiritually. Especially will this be seen in the lands where our Holy faith has not been corrupted or where God's Holy word is free to all as for instance in England, The United States, Germany and a few other lands. True a great amount of sin and of the worst kind still abounds even in these places but it has not the upper hand and Salvation full and free can there be found as no where else with the inestimable blessings of freedom, purity of life, benevolence and all the comforts and advantages that science can afford.

But the greatest of all blessings is of course Salvation through faith in Christ as the Son of God, which blessed be His Holy name is now to be had even in this poor world of sin and sorrow, in that, our sins are first forgiven, 2nd we are saved from sin and 3rd we die trimphantly and go to glory.

Surely these are strange and unexpected results to flow from faith in what the Baboo would make out is a fiction i. e. that Christ is the Son of God. Who can forgive sins but God alone, and this is the testimony of millions in the past and will be of millions to come—that Christ doth forgive sins just as much now as he did when one arth19 centuries ago and is, glory toHis name, the testimony of the writer.

R. J. Y.

And open the get of heaven to my departing soul, then I will let you do my singing.

NOTICES.

Baptist Church, Bellasis Road, (opposite the Byculla Club)

Pastor—The Rev. William Bell, M. A.
Sunday Services at 7-30 A. M. and 6 P. M.

M. E. Church Services, Bombay.

Sunday. Grant Road, Eng. 8 30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 4 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11. a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Methodist Church Services.

Sunday the 27th April 1884.

Grant Road.

7-30 A. M. Sunday School; 8-30 A. M. Sermon by Rev. Geo. Bowen; 6 P. M. Sermon by Rev. G. Muller.

Mazagon.

4-30 p. m. Sunday School; 11 a. m. Sermon by R. Sharman; 6 p. m. Sermon by Rev. W. Stephens.

Dean Lane Hall, Fort.

9-30 A. M. Sunday School and Bible class with black-board illustration by Dr. J. S. Stone; (All are cordially invited) 11 A. M. Sermon by Dr. J. S. Stone; 6 P. M. Sermon by Rev. C. P. Hard.

The Rev. George Muller's Meetings.

Sunday the 27th April '84.

11 A. M. St. Andrew's Church Fort; 6 P. M. Methodist Church, Grant Road.

Tuesday the 29th April '84.

6 P. M. Free General Assemblys Institute (for educated natives)

Wednesday the 30th April '84.

8 P. M. Methodist Church Grant Road, subject "*My life work.*"

Thursday the 31st April '84.

7-30 P. M. At Rev. Mr. Dumler's House, Girgaum.

Mr. Geo. Muller of Bristol will preach to morrow, at 11 A M. at St. Andrew's Kirk, and at 6 P. M. at Grant Road Church. On Tuesday next he will address the Educated Natives at the Free Gen. Assembly's Institution, Khetwadi, at 6 P. M. He will give an account of his life and work on Wednesday, at 8 P. M. at the Grant Road Church. On Thursday, at 8 P M. he will address Christian workers at the house of the Rev. Mr. Deimler, Girgaum. All these meetings are open to the public. Mr. and Mrs. Muller expect to leave by the Mail on Friday next.

Epitome of News.

Saturday, April 19.

—*N. Chr. Adv.* In the town of Economy, Pa., there has not been an arrest for any offense in the last fifteen years. It is the seat of the Harmony Society, whose members have all things in common. Of course no liquor is sold in the place.

—*The Independent American*, an Iowa journal, advises the use of a daily or weekly newspaper or magazine of some appropriate sort as a reader in the class-room, in place of the usual book full of selections, more or less stereotyped and uninteresting. The idea is, however, not new. In two private schools of our acquaintance *Wide Awake* and *Harper's Young People* have been employed for some time, and with the best effects—at once interesting and instructing. Another admirable little custom is that which the principal of a well-known seminary introduced to insure her pupils knowing something of what was going on in the world about them. Each girl is obliged to come, on Friday afternoons, prepared to give a brief summary of two of the most important events which have happened during the week and reported in the daily press. One half of the school are allotted occurrences in America, the other half European news, murders and parliamentary or Congressional doings of minor importance being excluded, and the scholar being expected to exercise her judgment as to the interest and importance of her "item." One hour and a half of each Saturday morning is devoted to this purpose, and Mrs.,——'s young ladies are noted for being a well-informed circle.

—*N. Y. Evangelist*: Harvard annex has forty eight girl undergraduates, whose average scholarship is higher than that of the young men now struggling with the university curriculum; but then, in justice to the young men, it should be remembered that the girls are not obliged to devote ten hours a day to rowing and baseball.

—*Times of India*: Several proclamations from the Mahdi have, we are informed, been seized by the police in this country. It appears that the Mahdi has also succeeded in distributing his proclamations in many parts of Persia and Arabia.

—Mr. Fish, who figured prominently in the Pigot-Hastie case, left Bombay for Europe by yesterday's mail.

Monday, April 21.

—The *Pioneer* says:—We greatly regret to announce the sudden death of Surgeon-Major H. S. Smith, Civil Surgeon of Allahabad, who died on Friday morning after an illness of only twentyfour hours' duration. Hardly any officer was better known throughout these provinces, and none more universally liked.

—The wife of a Bengal Civilian staying at Mussorie recently presented her husband with four children at a birth.

—Another serious fire has occurred at Mandalay. The magnificent temple erected over the image of Guadama and brought from Arakan by King Alompra when he invaded that kingdom, has been completely destroyed. All the gold leaf stuck on the figure by successive generations of worshippers, and valued at eight to ten lakhs of rupees, has been melted off by the heat, leaving only the brass image standing. The idol was held in great veneration as having been partly the work of Guatama Buddha himself, and considered specially to represent him. Its destruction is held by the superstitious to be a sign that the speedy downfall of the Burmese Empire may be expected.

Why not rather of the Burmese religion, Buddhism?

Tuesday, April 22.

—Rev. B. Davis in the *Messenger of Light*: Diabolical attempts were made a short time since to wreck by dynamite explosions four of the principal railway stations in England. Of these four, only one was in any measure successful, and in that one instance, though property was destroyed and two persons were more or less injured, no actual loss of life occurred, owing apparently to the explosion being delayed beyond the time intended, so that it occurred at a time when the station just before crowded with passengers, was almost entirely empty, the other three attempts failed entirely, so that the designed explosions did not take place Are we not rightly reminded of the above texts, showing that though the waves of the sea rage horribly, the Lord who dwelleth on high, is mightier, and of our corresponding duty to acknowledge His gracious care and praise Him for it?

—*Times of India*: The gentlemen of the Bombay Educational Department are in a high state of dudgeon with the Government of Bombay. The Principal of the Elphinstone College recently applied for two more Professors and the Principal of the Deccan College for one more. Government replied that it would be cheaper and would suit the circumstances equally well if the present Professors would be good enough to do a little more work. This horrible suggestion has sent them all flying in haste to their respective hill stations, where for the next two months or so they will have ample leisure to abuse the ingratitude and the baseness of the higher authorities. The Bombay Educational Department are exceptionally happy in the matter of leave, and have always been viewed with envy by the Departments in Bengal and Madras. They were very nearly being luckier still. When the Department was organized on its present footing, Sir Alexander Grant waited upon his Excellency the Governor. He suggested to his Excellency that the Bombay Professors should have the same amount of leave as that enjoyed at Oxford. "Considering the Indian climate," said the Governor, "I think they should have twice as much." "That would hardly do your Excellency," replied Sir Alexander, "for then we should have fourteen months' leave out of every twelve!"

—The Eastern Extension Australasian and China Telegraph Company's steamer Sherard Osborne has left Hongkong with a cable to be laid at the company's expense, and to be under its own management, between Haiphong and Hongkong, so as to form a duplicate line with Saigon, in event of failure or breakage of the Saigon-Hongkong cable.

—Dr. Farquharson, M. P., stated last month that there was a great loss of health and life by the use of patent medicines. Since teetotalism became so fashionable there had been a great sale of pick me-ups and cordials which people bought in chemists' shops. Chlorodyne was used as a stimulant by many persons who wore the blue ribbon, and chloral was largely used by ladies and persons in high station in London in consequence of its soothing properties. He would like to see a sweeping bill brought in to prevent the sale of any of these patent medicines; but the British public were fond of domestic drugging, and an occasional quack.

—*Indian Witness*: The *Bombay Guardian* wishes further information about the meetings held by Mr. Meik and his band in the Krishnaghar district. The subjects of the work were Native Christians. In our brief notice of the meetings we avoided the use of the word "convert," so as to prevent misconception. Communities of Native Christians in India are very much like communities of English Christians in England, *i.e.*, they are made up of all manner of people. Some are God-fearing, and some world-loving. Some are converted, and some unconverted. In the Krishnaghar district the spiritual tone of the Christians has long been very low. The late Mr Vaughan had much trouble in trying to abolish caste among them. The present generation are "born Christians," and an evangelist going among them is on the same footing as Mr. Moody going among masses of unconverted people in England. We say it in no spirit of fault-finding, that the Native Christians generally throughout India need evangelizing. Multitudes of them are more like proselytes of the gate than priests of the temple, and they who lead them forward and upward into the realm of true spiritual life are doing a great work for the future church of India.

—There has been a great fire at Rangoon Loss, ten lakhs. And a still greater one at Mandalay.

Wednesday, April 23.

—*Bombay Gazette*: Lord Garmoyle, whose name is now on every one's lips in connection with the action for breach of promise brought against him by Miss Finney, the actress, was a passenger by the mail-steamer which arrived in Bombay yesterday.

—General Gordon's present experiences in the Soudan will furnise the future biographer with scenes and incidents as striking as any recorded in Mr. Hake's book. One such scene must have been that of the 22nd of last month, when the dervishes who came as ambassadors from the Mahdi appeared in the Governor-Geneal's presence with their hands on their sword-hilts, or, according to another account, with their swords drawn. The emissaries from the False Prophet stood before Gordon and bade him take back his presents and his favours, for the Mahdi would have none of them. And, by way of friendly counsel, they exhorted Gordon to bethink himself whether it would not be well for him to join them and become a Mussulman! All this is significant enough; and not less significant is the intelligence that Gordon's repulse was really due in great part to the treachery of the two Egyptian pashas at Khartoum. Since their treason appears to have been proved, it was, no doubt, the wisest course to make an example of them with stern promptitude. "But what a scene it is!" exclaims the *St James's Gazette*. "The Mahdi, whom Gordon would have conciliated by surrender, sends back his gifts by messengers who stand before him with their hands on their swords; the Turko-Egyptian officials whom he came to 'rescue' are plotting with the enemy for his destruction."

—*Christian, March* 20: Plain words and home truths are wholesome, if sometimes unpalatable to those who are wounded by them. Dr. Parker goes to the root of things, when he says, in reference to the Outcast London controversy, "When a woman is compelled to work all day for fourpence it is a mockery to build her a Mission hall and invite her to hear prayers from the people who ought to have paid her a better price for her labour. 'It is iniquity, even the solemn meeting.' When ladies grumble to pay half a crown for an article upon which some needy sister has spent a week of continuous toil, and then on Sunday give away tracts and ring the bells of heaven as if they were favourite angels of God, they ought to be told that their blasphemy and their benevolence are alike despised."

—*Independent*: ....The liquefaction of oxgen a few years ago was a great chemical achievement. A greater one yet, and which leaves none to surpass it, is telegraphed by a Russian chemist, M. Wroblewski, to M. Debray, in these words: "Hydrogen cooled by boiling oxygen has been liquefied by expansion." We understand this to mean that, by hydraulic pressure, an immense quantity of hydrogen has been forced into a tube, which tube has been surrounded by liquid oxygen, and that by the vaporization of the oxygen the hydrogen has been reduced to a liquid state, just as the vaporization of carbonic acid reduces oxygen to a liquid.

—*Times of Inndia*; Calcutta, 22: Mr. Harry Bone, manager of a tea garden in Assam, has met with his death under the following circumstances. He was about to proceed to England, after a residence to twenty years in Assam. He had just handed over the estate to a *locum tenens*, and with the object of getting everything in order had made over charge. On the 20th March he slept in his Babu's house in one of the outlying gardens On Friday, the 21st ultimo, the Babu gave himself up to the police saying he has just killed Bone. The Civil Surgeon found Bone much injured about the head, apparently having been struck when asleep. The poor man lingered until the 31st, when he died. Bone is described as a very kind-hearted man. No reason has as yet been assigned for the crime.

—The Southern Mahratta Railway line between Bellary and Hospet was opened for passenger traffic on the 24th ultimo. The opening of the railway line afforded the greatest facility to the Humpi pilgrims. Three or four special trains were run every day between Bellary and Hospet. The last special was so overloaded that the engine could not move on after it reached Gadiganore, and so the railway authorities had to bring the pilgrims in batches from that place.

—The Cholera is raging at Calcutta.

—*Overland Mail*, April 4: The rioting at Cincinnati appeers to have been a very serious affair indeed: with a list of killed amounting to between one and two hundred persons, it almost rises to the importance of a battle. The matter arose from an attempt to lynch a prisoner whose sentence was regarded by the mob as insufficient. Whether this was so or not is immaterial; the fact remains that it was one of those cases so common in the Western States and Territories of an attempt on the part of the mob to override the law. That such an attempt should be made and persisted in, in the face of a strong armed force, in one of the large centres of the Union, is a strange spectacle, and shows a widespread contempt for the law. According to the latest news, the affair cannot as yet be said to be over. The authorities have done well in showing a firm face to the rioters, and in resisting to the last the demand for the delivery to death, of some twenty persons accused of murder. If the spirit of lawlessness had triumphed at Cincinnati, it would have been an evil lesson, and would naturally have caused a far greater effusion of blood than that which has taken place. Happily, in the United States the great mass of the people are law-abiding, and will support the authorities in taking the most stringent steps to put down any outbreak of the kind.

According to a Durban telegram of March 30, the state of affairs in Zululand causes some alarm. The missionaries are leaving their stations, the country being considered unsafe for Europeans. The Usutus are daily increasing in numbers. Usibepu was again defeated on March 24 with heavy loss. Large numbers of refugees have arrived in the Reserve territory.

On the evening of March 27, while mounting the stairs rather rapidly at the Cercle Nautique, the Duke of Albany slipped and fell. In so doing he hurt his right knee, which he had before injured from a similar mishap. Dr. Royle, who was in attendance on his Royal Highness, at once applied splints and bandages, and the Royal Duke was conveyed in a carriage to the Villa Nevada, which is situated on the heights overlooking the town, near the Hotel de la Californie. There he was immediately put to bed, the appliances were removed, and he showed few or no signs of any great pain. He read the newspapers, and they were read to him, and he conversed gaily. About seven he took some tea, and a couple of hours later a light supper, after which he again read for some time. The next morning, at about half past two, Dr. Royle, who slept in the room, was startled by the Duke's heavy breathing, and on approaching the bedside found him in a fit. He at once called Captain Perceval, but the fatal crisis was of short duration, for in six minutes the Duke had breathed his last, in the arms of his host. His end was apparently painless. The cause of his death is stated to have been a violent fit of epilepsy.

—The str. *Hydaspes*, with English Mails, left Aden for Bombay, Wednesday 1 a. m.

Thursday, April 24.

—The Umritsur correspondent of the Lahore paper writes:—Some weeks ago there was a well authenticated shower of shells in the Tarn Taran tahsil. I had some of the shells sent to me for inspection. It turns out that they are the *River Cyrena*, a bivalve found largely in the rivers and canals of the district. We

could have no better evidence of the stoppage of the canals than these. Some whirlwind must have passed over the dry bed of a canal and have taken up a great quantity of these delicate light little things. There are many fresh-water shells in the Punjab; every pond contains several kinds. The land shells also are abundant. In fact conchology may be as easily studied in the Punjab as on the sea-shore provided a man will but search.

—M. Emile Gruinet has offered to give to the city of Paris, through the Municipal Council, his unique collection of curiosities relating to Oriental religions. This collection, which is the result of many journeys which M. Gruinet has made to the East, comprises eleven or twelve thousand gods, goddesses, fetishes, and other objects of superstitious veneration, as well as a quantity of Japanese porcelain, and a library of 4,000 Japanese and 3,000 Chinese books.

—The following paragraph appears in *Truth*: —"I hear that Lord Tennyson does not at all appreciate his new honours, and his replies to many of the congratulations which have been addressed to him have been exceedingly testy. He did not himself desire to accept a peerage, but ultimately yielded to the earnest and repeated solicitations of his wife and sons. It is not easy to understand Lady Tennyson's wish for a coronet, for she has been an invalid for the last twenty years, and never mixes in general society, as she is unable to leave her sofa. Mr. Hallam Tennyson's aspirations are quite as unaccountable, for he will inherit only a very small fortune from his father (by no means sufficient to maintain what is termed 'the state and dignity' of the Peerage), and he is going to be married to a lady who has no money of her own."

—*Dnyanodaya*: Out of a female population of 18 millions over five years old, in the N. W. Provinces, there are 3,622,107 *widows*: i. e., for *every two females* over five years of age who are unmarried or whose husbands are living there is *one widow* suffering the pains of Hindu widowhood and with no present hope of escaping from them! Horrible, horrible!! Last year a prominent civil surgeon in a large city of the N. W. Provinces told us that he had found that nine tenths of the snicides which he had been obliged to examine into had been wholly or mainly caused by child marriages!!

Friday, April 25.

—The Postmaster-General, Bombay, has received information from the Secretary, General Post Office, London, that quarantine against arrivals from Egypt has been removed at Italian ports.

—Mr. Ollivant has been re-appointed Municipal Commissioner of Bombay.

—Deaths last week, 485. By Cholera, 1.

—The Rangoon correspondent of a Calcutta paper writes as follows:—No news has yet been received from the royal city to give anything like a definite clue to the origion of the devastating fires that took place on the 2nd and 5th inst. The first, as has already been reported, commenced in the Maloon quarter during the morning and burned itself out in two hours, after having destroyed property, the value of which has not yet been ascertained, but some idea may be formed of the extent of the fire from the fact that in that short period 1,500 houses were consumed. Even when this was over, there was an idea that fire was about, and that ere long there would be a repetition of the alarm. Those who so thought were not left long in doubt or uncertainty, for on the 5th a greater conflagration attacked the unfortunate city, and has left it almost in ruins. The latest news tells us that it commenced on a hill occupied by the European residents of the city. It descended the hills, devouring all before it. While this was going on a second fire broke out near the palace walls, and did its share in the work of destruction. This was not enough; in another part of the city a third cloud of smoke and flame was seen to rise to add to the confusion and destruction that already reigned. The state of the place may be more easily imagined than described. The utter absence of any kind of organization to meet such a crises only intensified the terror of the people, who rushed madly in all directions without making the slightest effort to stay the progress of the flames. The result was that in a very short time half the city was laid in smoking ruins, and thousands of people made homeless, and in want of the barest necessaries of life.

—*Times of India*: The news that Mr. Freeman has been appointed to succeed Professor Stubbs in the chair of Modern History at Oxford will excite an interest far beyond the University itself, and will be especially welcome to Oxford men in India.

—A portion of the Native press continues to creticize the Government action in Dr. Banks' case: The *Jam-i-Jamshed* says: Sir James Fergusson has once more manifested his weak and hesitating nature, and his action is sure to cause the European public to laugh in their sleaves. There will be an indelible impression made upon their mind that, however much they will exercise cruelty towards the natives, and whatever may be the punishment inflicted by the Government, the agitation caused by the English press in India will not fail to have the effect of compelling the Government to change their resolution. The action of the Government, in the present case, would have met with public approval if Dr. Banks had in the first instance been let off with a severe censure. Sir James Fergusson has proved himself to be a governor in whose resolutions the public can never repose confidence in the future. The paper hopes that the Governor will never issue resolutions hereafter without bestowing his best and most careful consideration upon them.

—*Pioneer;* Morar: We were sitting out after dinner, and facing the west. Suddenly above us a meteor flashed down midway between the zenith and north, and exploded. Looking up under the intense white glare we saw the long white tail, which, instead of fading *in situ*, as it ought to have done, initiated a series of remarkable phenomena, conclusively demonstrating that it possessed a distinct existence, apart from the exploded head, and was in fact a sudden appearance of cometic matter drifting away into space. After remaining steadily in one spot, but with slight diminution in length, the tail curved inwards at each end, and began to move upwards and to the left of the original spot of apparition; then it seemed moving upwards on its lower end as axis, and as it faded from view was like a native bow, and parallel with the horizon. As I watched it narrowly with my glass it seemed to be under the influence of a blast as it moved away, and it clearly disappeared, from dissipation, but owing to the weak power of the binocular. Two theories are now disposed of: (1) that the meteor tail is only an impression on the retina; (2) that it is space momentarily illuminated by the passing meteor. The tail of this meteor was a distinct body, and capable of an independent existence.

—*Free Ch. Monthly*: Lord Derby has appointed the Rev. John Mackenzie, missionary at Kuruman, South Africa, to be Commissioner of Bechuanaland. In 1858 he was sent out to Africa by the London Missionary Society, and since then he has been doing good work in connection with the evangelization of the Dark Continent.

—Same: There is nothing new in the following extract. It tells nothing which we have not heard before as to the policy of the Puseyites or Ritualists. But the absolutely frank avowal of a set purpose to Romanize the Church of England made by known members of it is sufficiently startling; and it is difficult to account for the practical indifference with which it is listened to. If the blast were an idle one, meaning little, and likely to be followed by no consesequences, we might excuse the quiet acquiescence in the inevitable which seems to prevail. But that Romanism is spreading in England is notorious; and to us it seems little less than treason in those who think the Mass idolatrous to consent on any terms to be silent. Says the *Church Review*: —"The thing which English Catholics have in hand at present, and are likely to have in hand, as their principal work, for at least one generation to come, is *the restoration of the altar, the re-establishment of the Mass in its seat of honour, as the sun and centre of Christian workship.* Till this great work has progressed much further than it has at present, it would be waste of time to emphasize too strongly doctrines of great importance indeed, but of less importance than that of the Eucharistic sacrifice. But unless the Catholic revival is to come to an untimely end—a catastrophe which there is no reason faithlessly to anticipate—the future will see in our restored public worship unmistakable marks of the belief of the Christian Church in the efficacy of the intercessions poured forth by blessed Mary and all saints at the throne of grace, and of our real communion (that is, mutual union) with them in the acts which we perform as members of the one body of Christ."

Selections.

TOO HEAVY FOR THE ANGELS.

We met recently with an incident, taken from the *Christian Index*, which we thought very suggestive, and capable of receiving a wider application. This is the story: Not many years ago there lived, not a hundred miles from Atlanta, a respected and influential member of a Baptist Church who was very slow in meeting his pecuniary obligations. One morning his little grandaughter, aged about nine years, said to him: "Grandpa, I had a dream about you last night." "Well, tell it to me," said he. Much affected, she replied: "I thought you died last night, and the angels came to take you up to heaven. After a little while they began to go up until they were almost out of sight, when they seemed to become confused—flying around but going no higher. Then they turned and came down with you, laying you upon the ground, their leader saying: 'You are too heavy for us, we can't carry you to heaven; you must go and pay your debts, they weigh you down. If you settle with those you owe, we will come for you before long.'" The story goes on to say that the child's dream had a very salutary effect upon the grandfather's life. Now, it seems to us that if one looks seriously around in the church, he may find a good many who give signs that they are "to heavy for the angels." Here is Bro. A. who prays fervently for the conversion of the heathen; but though possessing a large property, his annual subscription for missions is not as much as many hardworking mechanics give, who have only their daily wages to depend upon. He seems to think religion is a matter of feeling, rather than of principle and action. He is so happy that he forgets other people's sorrow and suffering. Though he prays for the poor, they are very little the better for him. The blessing of him that is ready to perish seldom or never comes upon him. There is reason to fear that, unless he improves, he will be found "too heavy for the angels,"—*Christian Guardian.*

ETHEL'S BOOK OF REMEMBRANCE.

Once on a time a friend wrote me that he had had more children at his house all Summer than he could possibly "shake a stick at." Now I had not had so many as that; for although the house was pretty full some days, I

could shake a stick at them all, if I wished. And I did occasionally, when they were very noisy indeed; only I was in fun, and they all knew it, and therefore did not stop. At last, I said one day "Do keep quiet, children, and let me hear myself think."

"O yes," said Charlie, "if you will only think aloud, and let us hear you, too."

And his sister Gertie added "Yes, and please think of the little Ethel that you used to tell us stories about."

"Little Ethel indeed!" replied I. "Why she is seventeen years old, and being a High School senior, will not think you for calling her little. However, if you will keep quiet, I will let you hear me think aloud about Ethel's Book of Remembrance."

And this is the story I told them:

"When Ethel was about twelve years old, she used to run into our house very often, and tell us about her schoolmates. But somehow she got to telling the unpleasant things which they would not like to have repeated; and we began to hear who had missed, who had been punished, or who had been cross, stupid, mean and hateful, until I said at last 'Suppose you turn to the next chapter and tell me just as many good things about these boys and girls.'

"'I don't remember those half so well,' she answered quickly.

"'If that is the case,' I replied, 'you have a very poor memory, and the next time I go to Boston I'll buy you a new one.'

'And a day or two after that conversation, I bought at Ward & Gay's a blank book, with red covers, on the outside of which I got somebody to print in gilt letters Ethel's Book of Remembrance; and this, together with two bottles of ink, I gave to the young girl. 'There's your new memory.' said I. 'Fill it up with stories about your classmates, if you wish.'

"'But what's the use of two bottles of ink?,

"'O I want you to write the *good* things they say or do in red ink, and the other things in blue ink; and be as careful to put down all the good as all the bad.'

"She promised: and to my surprise, the new book came back in the course of a week, with simply these words on the wrapper 'All full.' That was harvest concert night; and the book was put away in my desk, where it lay untouched until the next Christmas eve. Then I opened it, while Ethel was with me, and found about two thirds of the pages filled with red ink items, which showed how many good things she had recorded—a long list of kind words and generous deeds, which I read aloud as she sat quietly on a cricket by the open fire. 'That's the end of the red passages,' said I, as I finished, 'and now for the blue ones, which will tell me how stupid and hateful those same children can be!'

"'No, no! don't read those,' she cried, 'I am ashamed to have you see them, and I wish I hadn't written them down. Give me the book please, without reading the rest.'

"So I handed it to her with a smile, and watched her great astonishment at finding one-third of the book blank; for the blue ink, which recorded the unpleasant items, had entirely faded out, and left the pages almost as white as they were when I bought the book.

"'Why,' she exclaimed, 'what does it mean

"'Only that I had the ink made expressly for you. It is called Fault-finder's Ink, and fades out in a few days. If you must write down all those unpleasant items, be very sure and use this kind of ink; and if you cannot get your bottle filled up again, use water, and it will answer every purpose.'

"Soon after that Christmas, Ethel moved to another town, and I did not see her until I went West last year. She showed me the little red book and said she really did get a new memory when she received that present. And I think she did. For, when I asked her about the High School girls, she told me how pretty this one was, and how smart that one, and the third was so good, and a fourth so obliging, until I finally inquired if they were all perfect, and had not a single fault. That brought the old times back to her very strongly, and she blushed a great deal, as she replied.

"'The blue ink that you gave me faded out so quickly that I did not think it paid to write the faults down on my memory at all. So I looked for everybody's best things, and wrote those only in my new Book of Remembrance."
—Rev. R. Metcalf, in Christian Register.

WHICH IS THE MOTHER?

We have all heard of the judgment of Solomon, what he did when two mothers claimed the same baby. Curiously enough the same idea seems to have suggested itself to a Chinese mind in a similar dilemma.

This is the story:

Two women came before a Mandarin in China, each of them protesting that she was the mother of a little child they had brought with them. They were so eager and so positive that the Mandarin was sorely puzzled. He retired to consult with his wife, who was a wise and clever woman, whose opinion was held in great repute in the neighborhood.

She requested five minutes in which to deliberate; at the end of that time she spoke:

"Let the servant catch me a large fish in the river," she commanded, "and let it be brought me here alive."

This was done.

"Bring me the infant," she said; "but leave the women in the outer chamber."

This was done, too. Then the Mandarin's wife caused the baby to be undressed and its clothes put on the large fish.

"Carry the creature outside now and throw it into the river in the sight of the two women."

The servants obeyed her orders, flinging the fish into deep water, where it rolled about and struggled, disgusted, no doubt, by the wrappers in which it was swaddled.

Without a moment's pause one of the mothers threw herself into the river with a fearful shriek; she must save her drowning child.

Then the Mandarin's wife commanded that she should be rescued and the child given to her.

"Without doubt she is the true mother," she declared; and the Mandarin nodded his head and thought his wife certainly the wisest woman in the "Flowery Kingdom."

Meantime the false mother crept away. She was found out in her imposture and the Mandarin's wife forgot all about her in the occupation of dressing the little baby in the best silks she could find in the wardrobe.—(*Am. Paper.*)

OPENING A SEPULCHRE.

This is sometimes necessary, but only people of peculiar tastes have a relish for the proceeding and for the odors which issue when the cover is lifted. But out of our nine hundred thousand Philadelphians there are about three hundred who go through this interesting ceremony once a year.

About seventy-five years ago a man died in a small tavern at the corner of Thames and Temple streets in New York city. He had written some works of some ability, and had exerted considerable influence in favor of liberty, and thus come to associate with people of high standing in society. But he had also written and published some of the most savage assaults upon Christianity, and had at length fallen into the most disgusting habits of drunkenness and personal filthiness. Not very long ago The New York Observer set forth in its columns the most ample and entirely unimpeachable testimony on this subject. Elkanah Watson, an English gentleman, was with this man at Nantz, in France, and found him so disgustingly filthy that (though with the utmost difficulty) he succeeded in getting him "to stew for an hour in a hot bath." To the bath-tender he said in French, which his malodorous friend did not understand, "increase the heat of the water until 'le Monsieur sera bien bouille'—till the gentleman shall be well boiled." One who knew him personally and well, says that on the return of this man to America he was invited to Washington, to attend a dinner given in his honor, at which he appeared ragged, drunk, and filthy beyond endurance. Carver, an infidel, and the keeper of the tavern where this man died, wrote to him: "I found you at a tavern in the most miserable situation. It could not be said that you had a shirt on. It was only the remains of one, and this appeared not to have been off your back for a fortnight, and was nearly the color of tanned leather, and you had the most disagreeable smell possible. I got a tub of warm water and soap and washed you from head to foot three times before I could get you clean. You drank one quart of brandy a day at my expense. Now sir, I think I have drawn a complete portrait of your character, yet to enter upon every minutiæ would be to develop the fallacious mask of hypocrisy and deception under which you have acted in your political as well as moral capacity of life." This from the pen of a brother infidel blasphemer!

James R. Manly, M. D., his physician, and a gentleman of highest character, wrote some two weeks before his death respecting his conduct, that "he would call out during his paroxysm of distress 'O Lord help me! God help me! Jesus Christ help me!' repeating the same expressions in a tone of voice that would alarm the house. To his attendant he would say 'Stay with me! I cannot bear to be left alone!'" A more disgusting specimen of the genus homo, physically and morally, inside the lines of civilization, has probably never been portrayed in literature, and yet on a recent occasion, in the cleanly city of William Penn, some three hundred people, and actually *some persons in the attire of the more refined and cleanlier sex, met together to lift the lid of* this sarcophagus and take a look at the remains of Thomas Paine—*N. Y. Ev.*

Miscellany.

—*Independent.*

In II Kings, xix, 9, and Isaiah, xxxvii, 9, a certain King of Ethiopia, Tirhakah by name, is mentioned, of whom very little has been known until recent years. He is named in the boastful and threatening letter of the Assyrian Rabshakeh to King Hezekiah: "And when he heard say of Tirhakah, King of Ethiopia, Behold, he is come out to fight against thee he sent messengers again unto Hezekiah, saying." But now, in a recent fasciculus of Dr. Riehm's *Handworterbuch des Biblischen-Alertums*, Prof. Georg Ebers throws together the notices of this Ethiopian ruler which the monuments of Egypt and Assyria have thus far revealed. Tirhakah appears in the lists enumerated as the third or last king of the XXVth Ethiopian dynasty. These lists present his name sometimes under the form of Tahark, at other times under that of Taharka. While the Egyptian inscriptions convey on information respecting his achievements in war, they do, however, make known his efforts to win fame for himself as a builder. He was the author of no inconsiderable additions to the temple of Amon at Thebes (Karnak), while several smaller monuments still bear his name. Among the latter a particularly fine scarab of ivory in the Cabinet of Antiquities at Dresden deserves to be specially mentioned. A stela in honor of the God Apis, tells us that he retained the scepter somewhat longer than twenty-six years from B. C. 694 to 688, figures which may be relied upon as exact to within two years of the actual limits of his reign. It is not a little remarkable, moreover, that the less we may learn respecting Tirhakah's wars from the

Egyptian monuments, so much the more do we gain in regard to them from the Assyrian records. In harmony with the biblical narrative above quoted, the inscriptions of Sennacherib, concerning his third campaign directed against Phenicia and Palestine, speak of the approach of a king from Milnchchi (Meroe) and also of a pretended victory over him (of which the Bible is silent), without, however, giving the name of this king as Tirhakah. Yet the remarkable correspondence between the Assyrian identification as King of Milnchchi, and the biblical definition as King of Ethiopia, in the period of the same Sennacherib, leave no room for question as to identity. From the inscriptions of Assurbanipal, in which he is called Tar ku-u and is styled "King of Egypt (and) Kush," we learn that, after the fall of Sennacherib, an Assyrian army, under the lead of Esarhaddon, penetrated to the Nile and completely overcame Tirhaka. Inasmnch as the latter had immediately shaken off the Assyrian yoke and had driven from the country the satraps placed there by Esarhaddon, the son of the latter, Assurbanipal (Sardanapalus) took the field against him, put to rout his camp near Karbana (Kanopus), then, at Memphis, threw himself against the army of the Ethiopian, beat it, and compelled the king to seek safety in fight. In this campaign the Assyrians appear to have pressed southward, certainly as far as Thebes, to have laid siege to this city, to have taken it, and to have forced Tirhaka to withdraw again to Ethiopia. Nothing is known regarding his death.

—Christian; H. C. H. Jersey:

Some weeks ago, a poor little girl about eight years old, a stranger here, strayed from her home, and was not heard of for some days. The case excited great sympathy, and every effort was made to trace her out. Our dear children, Eva and Douglas, were greatly excited and so unhappy about it. Morning and evening they prayed most earnestly for the poor lost one. Late one evening we got the news that the dead body had been found on the shore, under some rocks.

Eva and Douglas were safe in bed and asleep when the sad news came, for which we felt thankful, but their mother seemed apprehensive of the effect upon them when they must come to here it in the morning. I saw the difficulty, but was to tired and sleepy to suggest anything. However, she solved it, for next morning early, two bright and beaming faces were at my bedside, "Oh, grandma," cried Eva, "the little girl has been found—she is safe in heaven;" and Douglas, bursting with excitement, struck in, "The bright angels came down to the beach and carried her up—up," acting it all with his podgy arms. Then Eva, with a little sigh of envy said," How happy she must be!"

TELEGRAPHIC NEWS.

Darmstadt, April 17th: The Queen arrived here safely to day.—Mr. Harris, the Conservative candidate, has been elected member for Poole, in the place of Mr. C. Schrieber, the deceased member, defeating Mr. Clarke, the Liberal candidate, by an increased majority over the last election.

Ismailia, 17th: A case of cholera has occurred on board the troopship Crocodile whilst passing the Canal.

Constantinople. 17th The Crown Prince of Austria arrived here to-day on a visit to the Sultan. His reception has been of a most splendid character.

Shanghai, 17th: Chun, the father of the Emperor of China, has replaced Prince Kung

Cairo, 17th: General Gordon has telegraphed to Zebehar Pashs, appointing him the Deputy Governor-General of the Soudan, but Zebehr Pasha has refused to accept the appointment.

18th: A despatch has been received from General Gordon, dated 9th instant, in which he states that a merchant has arrived at Khartoum from ElObeid, who reports that some of the tribes have twice defeated the Mahdi, and he (the Mahdi) is now virtually surrounded by his enemies.

London, 19th: General Gordon has written to his friends in a desponding tone concerning the safety of Khartoum.

Darmstadt, 19th: The Queen is confined to her room with an attack of lumbago.

Cairo, 19th: Sir Evelyn Baring has been summoned to London, and will leave here next week.

Alexandri, 19th: The Sanitary Commission here have resolved to impose twenty-four hours' quarantine on all vessels arriving from Calcutta and Bassein, and one week's quarantine in cases where any deaths from cholera have occurred on board. Strict quarantine regulations will be enforced on all vessels passing through the Canal.

Shanghai 19th: The new Privy Councillors, replacing those lately degraded by the Empress all belong to the anti-foreign party.—The Corporation of the City of London has adopted resolutions to oppose by every means the Government Municipal ty Bill.

Cairo, 20th: Three hundred refugees, sailing from Shendy to Berber, have been massacred by the rebels.—Berber is now almost entirely surrounded by the enemy, and the Governor is in despair.—Admiral Hewett has been very cordially received in Abyssinia.

Darmstadt, 20th: The Queen's lumbago is better.

London, 21st: Sir Samuel Baker has received a telegram from General Gordon proposing, in consequence of the decision of the British Government not to send British troops to Berber, to appeal to the millionaires of England and the United States to pay Turkish troops to proceed to the rescue of Khartoum.—General Gordon has also telegraphed to the British Government, stating that henceforth he will act on his own discretion.—The *Daily News* in leading article this morning announces that a conference is to be held to consider the financial engagements of Egypt.—The Duchess of Edinburgh was safely delivered of a daughter yesterday.

Cairo, 21st: Sir Evelyn Baring and General Graham started for London to-day.—The duties of Sir Evelyn Baring will be carried on by Mr. Egerton of the British Embassy, Constantinople, who has been hitherto assisting him.

London 22nd: Mr. Gladstone, replying to a question in the House of Commons last evening, said that it had been confirmed that Shendy and Berber were in a precarious position. Mr. Gladstone further stated, however that the latest communication received by the Government from General Gordon had affirmed the security of Khartoum.—It is confirmed that the British Government have proposed a conference to consider the financial engagements of Egypt.

Cairo. 22nd: Rumours are current here that Berber has surrendered.

Shanghai, 22nd: Prince Kung's disgrace and the elevation of Prince Ch'un has been well received throughout the provinces. It is popularly believed that the recent Ministerial changes at Pekin will lead to a war with France.

Madrid, 22nd: Quarantine has been established in Spain on all vessels arriving from India.

London, 23rd: severe shock of earthquake, lasting thirty seconds, took place yesterday in the eastern countries causing serious damage at Colchester, Ipswich, and several villages in the neighbourhood. Spires and chimneys were overthrown by the shock, and several people were injured.

London, 24th: After consultation with Mr. Egerton and Sir Evelyn Wood, the Egyptian Government have recommended the British Government to send an expeditionary force consisting of British and Egyptian troops to Berber.—At a Cabinet Council held yesterday this proposal was brought under consideration. It is reported that the Powers have accepted in principle the proposal for a Conference on Egyptian finances.

PASSENGERS SAILED.

Per Str. *Canton*, 19th for Marseilles:

Mr and Mrs Watson, Mr and Mrs C E Murray-Aynsley, Mr and Mrs A F Duthie and child, Miss Coupe Smith, Mr and Mrs A H Harrington and child, Colonel H G ey and Master Grey, Major Frederic Wilson, Mrs Tribe, Mrs and Miss Burnett, Mrs S S Jacob and niece, Mr A C Bryson, Lieut M C Barton, Major and Mrs Hutchinson, Mrs J L Fagan, Mr and Mrs Morley, child and infant, Count de P ateves, Captain de Be lie, Nawab Hassan Ali Khan, Dr C J Fullerton, Dr J H Coudon, and Mr Ali Agar.

Per P. and O. Str. *Clyde*, 25:

For London—Mr E Fairlie Muir, Mr Muir and 3 children Mr C E Fox, Mrs Moule and 2 children, Mr A W B Power, Mr Elias Gubbay, Mrs Luckstedt and infant, Dr and Mrs Evers and infant Mrs Pilkington and 2 children, Mr H F Lennard, Mr Hunter, Col H M Repton, Mr J Bailey, Mr roadwood, Mr Solomon's child and Nurse, Mr and Mrs R E Hamilton, Mr J Crooks, Mr J Wilson, Mrs Bell Martin, Mrs Penny, Mrs Pratt, Mr and Mrs Blood and infant, Mrs Ray and 2 children, Mr Richard Pearce, Mrs Crosdale, Major and Mrs Woodcock, Private E Brewer, and Mr Melvill.

For Brindisi—Mr J E D Ezra, Mr H S Haward, Mr Chas Knyvett, Mrs Ducat and child, Dr W Carter, Mr A Meredith, Col C H Clay, Capt A B Stafford, Dr J W Tyler, Dr Comins, Col Burnett, Mr Crew, Mr Mahamed Masha Allah Khan, and Lady Campbell.

For Venice—Hon H Reynolds, and Mr Brackausen.

For Suez—Mr H F D Moule, and Mr and Mrs Woodburn.

PASSENGERS ARRIVED.

Per P. and O Str. *Venetia*, 22:

From London—Col and Mrs Faue, Mr E Clarke, Lieut Sanders, Lieut ayley, Lieut Burne, Major Brewster, Miss Gladwich, Dr Noot, Mr Prinnely, and Mrs Harman, and child.

From Brindisi—Col Tweedie, Mr Macdonald, Surgeon Ferris, Mr Willock, and Mr Strohmann.

From Venice—Col Melville.

From Suez—Lord Garmoyle, Mr Schaad, and Condtr Newby.

From Aden—Mr Chico.

Domestic Occurrence.

DEATH.

CLAY.—April 21st, at Madras, Rev. John Clay late Missionary S. P. G. aged 55 years.

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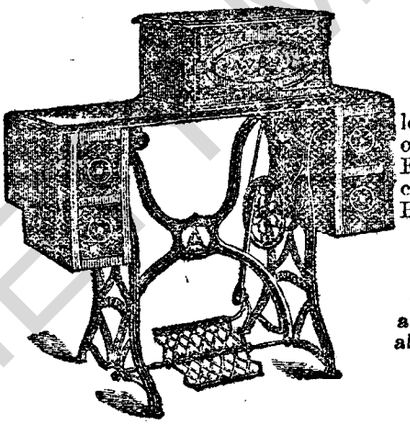

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